

congregations throughout the kingdom met at Paris in 1559 to organise a general synod and adopt a confession of faith and a common discipline. And the heretics drew recruits not merely from the masses but from the middle class and the nobility. Some of these high-born recruits like the *Sieur D'Andelot*, brother of Admiral Coligny, were already fearless partisans. Others like the King of Navarre and his brother, the Prince of Conde, the Queen of Navarre and the Princess of Condé, were at this period at least powerful sympathisers.

In the Parliament itself heresy found its intrepid champions, in spite of its continued denunciation in the royal edicts as rank sedition—"the enemy of all monarchy and principality, the source of all confusion." At a royal sitting held on the 10th June 1559 in the convent of the Grands Augustins for the purpose of voting more stringent measures, Du Faur and Du Bourg, undeterred by the presence of royalty and exalted Church dignitaries like the Cardinals of Lorraine and Guise, rebutted the charge of sedition against the Protestants and transferred the guilt of the fruits of persecution to their persecutors. "Religious dissension," said Du Faur, "is indeed a source of disorder, but who is the real author of these troubles? Beware lest what Elias of old said be applicable to this contingency, 'Art thou not he that troubleth Israel?'" Then came the turn of Anne Du Bourg, where evangelical fervour could not be restrained even by the royal presence. "It is no small matter to condemn those who in the midst of the flames invoke the name of Jesus Christ. Should such men be so punished when so many hideous crimes—so many adulteries, abominable debaucheries, perjuries—are committed every day with impunity? Is it sedition to seek to reform abuses and to expose the vices of the Romish religion by the light of Scripture?" For this spirited vindication of their faith Du Faur and Du Bourg were instantly sent to the Bastille.

These "Lutherans" were made, not in Germany but at Geneva. In the pathetic stories of these early martyrdoms, preserved by Beza and Crespin, the influence of Geneva in spreading the Protestant crusade all over the kingdom is very patent. Many of these martyrs were intercepted returning from Geneva or Lausanne to carry on the crusade in their native places. They were of various class and calling—